

Hoadly and Potter

COMPARED.

Bund 6.

BEING

REMARKS
UPON SOME
PASSAGES
IN THE
SERMON

PREACHED at Their

Majesties Coronation.

In a LETTER to his Lordship,

—*The Duty of Subjects, ought not to be interpreted, as to lay whole Nations under the Necessity of submitting to Universal Slavery and Ruin.*

Hoadly's Reply to Bishop Blackall.

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The PRINCIPLES of Bishop
Hoadly, and Bishop Potter
compared, &c.

I N

A LETTER to His Lordship,
Occasioned by His Coronation Sermon.

My L O R D,

I Most sincerely assure your Lordship, in the Words of Bishop *Hoadly* *, “ It is with extreme Re-
“ luctance that I force my self to give
“ you this present Trouble. But the
“ Love of Truth, which ought to be
“ above all human Considerations,
“ will, I hope, plead my Excuse with
“ your Lordship, and with all Persons
“ of impartial and honest Minds, for

* See his *Considerations offered to Bishop Blackall*
1709, pag. 1.

" the great Presumption of this *Ad-*
 " *dress.* The *Cause* it self, which de-
 " termined me to it, is a *Cause* in
 " which, not only, every *British Sub-*
 " *jeet* is concerned; but it is of the
 " utmost Importance both to the Ho-
 " nour of *Christianity*, and the Secu-
 " rity of *Human Society*: For the sake
 " of both which, it deserves seriously,
 " and impartially, and frequently, to
 " be considered,—Whether the *Nature*
 " and *End* of *Government* necessarily
 " takes away from the *governed Part*
 " of *Mankind* the *Right* of *Self-De-*
 " *fence*? or, whether the *Gospel* of
 " *Jesus Christ* hath utterly deprived
 " them of any such Rights, and left
 " them naked and defenseless against
 " all possible Attempts of their *Go-*
 " *vernours*?

My L O R D,

The *Doctrine* delivered by your
 Lordship in your *Coronation Sermon*,
 seems to me an Infringement, in some
 Particulars, of the Scheme of our glori-
 ous

ous Act of Settlement (which is the Foundation of the present Government) and gives just Ground for such an Examination of it, as I at this Time design.

Your Lordship's first Inference from your Text is, that, “*Princes are of Divine Appointment* *;” though you cannot but be sensible, and the whole Nation will bear you Witness, that, the most Illustrious House of *Hanover* have made us happy by the *Legal Appointment* of King *William*, Queen *Anne*, and both Houses of Parliament. This is a clear Demonstration of the Absurdity of the *Patriarchal Scheme*, which can never more be embraced in these Kingdoms, till the *Act of Settlement* is repealed, which, I hope, will be as distant from the Minds of Posterity to *Attempt*, as they will find it difficult to *Accomplish*.

I hope, with your Lordship, that *the late glorious Revolution will never*

* Serm. pag. 3. *Ibid.* pag. 4.

be forgotten, and I likewise agree with your Lordship, that, the *Solemnity* you so justly celebrate, appears to be introduced by the *evident and undeniable Footsteps of the Super-intendency of Divine Providence*. But at the same time it must be acknowledged, that, this *Divine Super-intendency*, has departed from a long Race of *Patriarchal Princes*, in order to make *Great-Britain* happy ; for which signal Blessing and Deliverance from Popery, by their *Majesties* and their Royal Issue, every true *Briton* must confess, that, *God ruleth in the Kingdoms of the World, and disposeth them to whomsoever he pleaseth*. And this sacred Testimony, maketh all Inde- feasible, Hereditary-right fly before the Wind, and scattereth it, even as *Chaff is scattered*.

It is secondly as certain, *that wise and good Rulers are a signal Mark of the divine Love and Favour to any Nation*: And that excellent Princes have been hurried out of the *World* by untimely

*ly Fates **, to make way for many execrable Tyrants. This is most undoubtedly recorded, both as the most sure Effect, and Testimony of God's heavy Displeasure †; and it is thirdly allowed, that Princes are the Vicegerents of God ||. So that, two of your Lordship's three Observations from your Text must be universally acceded to, but the first Remark, that *Princes are of Divine Appointment*, as you have unboundedly expressed it, no one can agree to, but by Bishop Hoadly's Comment upon the Words of St. Paul, "Who has, " (as he well observes) *guarded his own Expression very cautiously and judiciously*; that he tells *Subjects*, not "barely that the *Magistrate* is the "Minister of God, but that he is the "Minister of God to them for Good; "which manifestly shews, that he is speaking in general, with respect to the Nature and Design of the Office; which is the *Ordinance* of

* Serm. pag. 5. + *Ibid.* pag. 6. || *Ibid.* pag. 7.
"God.

" God, because it is agreeable to his
 " Will, that so good and useful an
 " Office should be kept up in human
 " Society *.

Bishop *Hoadly* agrees with your Lordship, that, *Rulers* are the *Ordinance* of God, that they are *God's Ministers* (with the *Apostle's* guard for *Good*, but not for *Evil*) but your Lordship asserts unconditionally, that, *they* must be honoured and obeyed, *not for Wrath only, but for the Lord's sake, and for Conscience sake*, of which no earthly Potentate, but God alone, is the Judge †.

This is running full into the old exploded Scheme of *Jure Divino*, and resolves it self into a plain Question, *If no earthly Potentate must presume to Judge of the good or bad Administration of Rulers, by what Plea is that Revolution defendible which is so fresh in our Memories ?*

* See the *Considerations, &c.* pag. 6.

† See Serm. pag. 9, & 10.

If the Apostle's Words are not to be understood with Bishop *Hoadly*'s Limitation, then all Resistance of *Tyrannical Rulers* is neither better nor worse than actual *Rebellion*: Your Lordship has very well defined the several Provinces of Government, and consolidated the different Administrations thereof, *in the Royal Breast* *. And, I doubt not, but in those of their Majesties, all our Rights and Privileges will find a safe Asylum. And the great Happiness these Nations have enjoyed from their long Residence among us, hath learned them "to put a just Value on that legal Constitution, by which all our Religious and Civil Rights are secured †." And our Duty must appear as well in our entire Submission to their Authority (in all Things lawful) as in the Reverence we ought to pay to their sacred Persons by their being Vicegerents of the Almighty.

* Serm. pag. 20. † *Ibid.* pag. 25.

Far be it from me to charge your Lordship with the Commission of any, the least, *wilful Error* in your most excellent Discourse, but it is certainly to be allowed a *casual One*, that, of your indefinite Paraphrase upon "Rom. xiii.

" 2. viz. *Whosoever resisteth, resisteth the Ordinance of God, and shall therefore receive to himself Damnation.*

" Where *resisting*, says your Lordship, implies not only that violent Opposition by Force of Arms, which in the Construction of human Laws is Rebellion; but all that repining and murmuring, that Contradiction and Averseness of what kind soever, which is inconsistent with the hearty and clearfull *Submission to the higher Powers* in this, and other Places of Scripture enjoined. You add, Let us then be Subject in the fullest Sense of the Expression, and that, not only through the Fear of *Wrath*, but from a Principle of *Conscience* towards

" God,

“ God, and of sincere Love to our
“ Prince *.

And now, my Lord ; as my Intent was no other, than to compare your Lordship's Exposition of St. Paul, with that of Bishop *Hoadly*, upon the manifest difference of which *Expositions* by Prelates equally Lovers of their King and Country, a *short Question* naturally arises, — *To which Opinion must a Layman, unskilled in Theological Disputes, adhere?*

“ Granting, says Bishop *Hoadly*,
“ that in *their Office Rulers* are the
“ *Ministers of God* ; yet in contradic-
“ dicting the *only Design* of their *Office*
“ they cannot be so : Nor can the
“ Argument hold good. I might
“ likewise put your Lordship in Mind,
“ that every Person in the World,
“ who is the *Instrument of good* to us,
“ is the *Minister of God to us for Good*. And this may be affirmed of
“ them without any such universal

* Serm. pag. 30, 31.

" and unlimited Inference * ", as is usually avowed by the Assertors of the Doctrine of *Passive Obedience*, which though Preached up by the Divines of the Church of *England*, as Bishop Burnet told King JAMES,— *He would not advise his Majesty to trust to the putting of that Principle in Execution.* And your Lordship well knows, that the most indefatigable Promulgators of that Doctrine were the first that kickt against the pricks, witness the Affair of *Magdalen College, Oxon.*

" This is sufficient to prove (adds " my Lord of *Sarum*) that the *Magistrate's* being called the *Minister of God to us for Good*, cannot justify " any such, *unlimited*, Inferences. I " will beg leave to shew your Lord- " ship, that the *Magistrate's* receiving " a *Commission* for one particular Work, " immediately from *God*, ought not " to be an Argument, in your Lord-

* See his *Considerations, ut supra.*

" ship's

“ ship’s own Judgment,” to prove that there is none upon Earth that may *question, censure, or punish* him, as in this Discourse you have asserted.

“ For to confirm this, it must be proved, either that the *Commission* given by God to *Magistrates*, gives them a positive *Authority* to act against the *Ends* of their *Institution*, and the Design of their *Commission*; or that they remain *supreme*, even in those Cases in which they have no *Authority*; and in which they cannot be the *Ministers of God*; tho’ it be their Authority only, and their being the *Ministers of God*, that gives them this Supremacy.

“ It is observable, what hath been often quoted by the *Patrons of Passive Obedience*, that our Lord told *Pilate*, that his *Power was from Above*.

“ I must intreat your *Lordship*, not to think, that I am contending for the Words, *Accountable or Censure, or Punishment*. All that is contended

" tended for with any Zeal, is this, *That*
 " *there should be a Right left in the*
 " *governed Society to preserve it self*
 " *from Ruin and Destruction, which*
 " *is a Point that your Lordship hath*
 " *not touched upon.* The *Commission*
 " *of Fathers is from God;* and their
 " *very Persons* are pointed out by him:
 " Yet was it never doubted, as I know
 " of, that, should a *Father* be so out-
 " ragious, or mad, as to attempt the
 " Lives of his *Children*, his Hands may
 " be *tied*, and *Self-Defense* be justly
 " practised by them. So likewise, let
 " the *Magistrate* be, in never so pro-
 " per a Sense, the *Minister* of God;
 " and never so *unaccountable*, never so
 " much *Superior* to his Subjects; yet
 " doth not this in the least divest the
 " *Governed* from the *Right* of *Self-De-*
 " *fense*, and *Self-Preservation*: As we
 " see in all parallel Instances whatso-
 " ever, that Superiority in *one* doth
 " not rob *others* of the *Right* of *Self-*
 " *Defense*. And what I have been
 " saying holds *true*, whatever the Ori-
 " ginal

" ginal of Government were; and
 " wheresoever *Governours* have their
 " *Authority* *.

No doubt, but your Lordship is persuaded, that the *Doctrine* you have delivered is as *true*, as that which Bishop *Hoadly* has above *asserted*; therefore as the *Assertions*, are direct *Contrarieties*, to which must we give the *consenting Suffrage*? Having thus impartially stated the Case between Bishop *Hoadly's* and your *Lordship's* Construction of St. *Paul's* Words, *Rom.* xiii. *Whosoever resisteth, &c.* I shall now only refer to my Lord of *Sarum's* Proofs, that, a Just, Legal, and National *Self-Defense* made against the Incroachments of Property, Slavery, and Arbitrary Power, is the Foundation of the *present Government*.

Bishop *Hoadly* asserts †; " That the " general Precepts of the *Gospel* of " *Jesus Christ*, concerning the *Duty*

* See *Considerations, ut supra*, pag. 8, 9, 10.

† See his *Reply to Bishop Blackall*, pag. 61, & seq.

“ of Subjects, ought not to be so interpreted, as to lay whole Nations under the Necessity of submitting to universal Slavery and Ruin.

He likewise tells us, That “ a Case having actually happened in our Nation (the Revolution of 1688) rendered this the Subject of every honest Christian’s Enquiry ; because the contrary Decisions of Multitudes of Writers had made the Consciences of many uneasy in this Point ; and dissatisfied with our happy Establishment founded upon a Practice agreeable to this Doctrine.” And lastly, his Lordship declares, that no other Motive made him bear a Part in this Debate, but the great Respect he had for her Majesty Queen A N N E, and her Government. “ The endeavouring to justify her Conduct in that glorious Part which *she* bare in the late Revolution ; to vindicate not only her People’s Behaviour, in the submitting to her, but her own Honour and Justice, in possessing a Government

" ment founded upon it ; to recon-
 " cile the Affections of her Subjects to
 " the Basis upon which it stands, that
 " so they might not only submit, but
 " approve ; not only approve, but
 " Love ; not only Love, but zea-
 " lously defend it against all Opposers ;
 " to demonstrate that it is not settled
 " upon *Usurpation*, or *Sin*, but upon
 " a lawful Practice ; and on that Con-
 " sent which is the surest Band of a
 " manly Obedience in Subjects ; the firm-
 " est Title of *Sovereignty* to Princes ;
 " and ever secure of the Support of
 " God's Authority, when it exerts it
 " self after so unblameable and bene-
 " ficial a manner.

And as a *Defender* of these *Principles*
 cannot be looked upon by their *present*
Majesties as an *Enemy* to their *Govern-
 ment*. I hope your *Lordship* will ex-
 cuse the *Interruption* hereby given to
 your learned Studies, upon a *Surmise*
 that the indefinite *Construction* you have
 put upon the 13th of the *Romans*, may

C again,

again, perplex the Minds of many of your Readers with those *Doubts* and *Scruples* which my Lord of *Sarum* has made it his Business to remove. For as his Lordship well concludes, “ The *Case of the Revolution* is a *Publick*, “ *National Case of Conscience*; and the “ *Lawfulness* or *Unlawfulness* of the “ like *Practice* is a *Case*, in which both “ the *Clergy* and *Laity*, of this Land, “ have thought their *Consciences* extremely concerned.

Take a Person who believes in his *Conscience*, says Bishop *Hoadly* *, the *Lawfulness* of that *Resistance* by which the *Nation* hath been saved: And you will find in him a *Zeal*, and *Ardour*, to maintain the *Government*, at any *Expence* against all *Opposers*. If you find an *Alteration*, or *Coldness*, at any *Time*, you will find likewise an *Alteration* in his *professing* that *Principle*, or that he *expects* the sup-

* See his Reply to Bishop *Blackall*, *ut supra*.

port of his Interest from Men of the contrary Mind. Take One, who by never so long Study hath argued himself into *mere Submission* to a *Government* founded upon this *Resistance*: And you will very frequently see a great *Indifference*, a Mixture of Uneasiness and Discontent; and a Readiness to catch at every little Thing to the Disadvantage of this *Settlement*. I am far from saying, it is always thus; but that this is generally the Case: And that whatever *Zeal* there is on one side, whatever *Coldness* on the *other*, is generally owing to the *Principles*, on each side embraced, with respect to *Resistance* alone, is too plain to be denied. Or, take a Person, if such an One can be found, who hath from *mere Submission* to the *Government* been argued into a Belief of the Lawfulness of the *Resistance* by which it came to be settled: And let him declare, whether, upon this Alteration, he hath not found himself more perfectly easy and satisfied,

C 2 even

even in his *Submission* ; and more heartily fixed in his Opposition to that *former Settlement*, from which the Nation is departed. Nay, let past *Experience* determine from whence all the *Impediments* to this *Settlement* came ; from whence the Reluctance to fill the Throne at first ; from whence the Unwillingness to swear to it when it was full ; from whence the Difficulties that *clogged* all Designs for supporting it against the *common Enemy* ; from whence the Delays and Objections, to retard Supplies, and to embarrass Affairs in King *William's* Reign ; from whence the greatest Part of the Uneasiness at our War with *France* ; from whence the dislike to the framing and passing the Act of *Settlement* ; from whence the visible *Dissatisfaction*, discovered upon every Success of the *common Arms*, and the *Joy* which betrayed it self upon every little imaginary Advantage of the *common Enemy*, from whence, in one Word, the *Zeal* of
some

some for the *former* Settlement ; and the *Indifference* of *others* for the *present*. From what Principles have these Unhappinesses come but from this one, " — That a *Nation* must not be allowed, without a *damnable Sin* to go out of the Methods of *Submission*, even to save it self from *Ruin* ?" From what Persons, but either from those who really believe this *Doctrine*, or have openly professed to do it ; or from those whose Interest hath ever been supported by such as zealously espouse it ? So that it is become absolutely necessary that, one way or other, it should be put as much out of doubt as possible, whether we lie under a *National Guilt*, for the *Revolution-Resistance*, or not ?

As these, my Lord, are plain Facts ; upon an impartial State of this Case, I hope it will appear to your Lordship, that, *Inculcating an unlimited Obedience to St. Paul's Words, to be Subject in the fullest Sense of the (literal) Expression,* may,

may, tho' not intended, be attended with very dangerous Consequences in creating ungrounded Scruples of Conscience in the Minds of the unwary Populace.

But, from the present glorious Conjunction of Affairs, the seemingly most glorious both for the present Age and Posterity which this Nation ever beheld, it is my ardent Wish, with your Lordship *, and now and always will be my fervent Prayer, that their Gracious Majesties King GEORGE the Second, Queen CAROLINE, and the whole Royal Family, " may be defended, as well from all secret Conspiracies, as from all open Violence; " that Success may constantly attend their Counsels at Home, and should Necessity so require, their Arms abroad; " that their Reign over Us may be long and prosperous; that it may please God to give his Judgments to

^t See, Serm. pag. 31, 32.

" the

" the KING, and his Righteousness to
 " the King's SON ; that in their Days
 " Vice and Profaneness may be utter-
 " ly Extinct, and true Religion again
 " take Root and Flourish ; and that
 " under them and their Posterity these
 " Nations may enjoy all Heavenly
 " and Earthly Blessings, *as long as the*
 " Sun and Moon endure : And let all
 " the People say, Amen.

I am, My L O R D,

With the most profound Respect,

Your Lordship's most Obedient

Son and Servant,

PHILAETHES.

There is just now Re-published, very proper to be consulted upon the Opening of the New Parliament,

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